

St. John Emelnton 11:00 2/16/69

387

- *Processional Hymn
- *Choral Call to Worship
- *Confession of Sin
- *Assurance of Pardon
- Responsive Reading Sel 17 Pg. 569
- Hymn 378
- Scripture Luke; 19; 1-10
- *Gloria Patri
- *Apostles Creed
- *Pastoral Prayer
- Anthem
- Announcements

Rev. Sills next Sunday comm.

LENTEN BULLETINS IN TABLE

APPOINTMENT 11:56 A MEMBER
+ CHALLENGE.

Salem Lamartine 9:30 2/16/69

- *Processional Hymn 323
- *Choral Call to Worship
- *Confession of Sin
- *Assurance of Pardon
- Scripture Luke 19; 1-10
- *Gloria Patri
- *Apostles Creed
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CHOIR 7:00 THURS FIVE

LADIES AIO 8:30 THURS

Offering, Prayer

*Hymn 270

Sermon

Prayer & Lord's Prayer

Hymn 377

*Benediction

*Threefold Amen

Offering, Response, Prayer

Hymn 190

Sermon

Prayer & Lord's Prayer

Hymn 448

*Benediction

*Threefold Amen

Call to Worship: Bless the Lord, O my soul; and all
that is within me, bless his holy name!

Bless the Lord, O my soul, and forget not all his
benefits.

To Confession: The Lord is near to all who call
upon him; to all who call upon him in truth. He ful-
fills the desire of all who fear him; he also hears the
their cry and saves them. Let us now call upon the Lord
with our confession of sin: Let us pray.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Assurance of Pardon: The Lord redeems the life of his
servants; none of those who take refuge in Him will
be condemned. Amen.

MRS. ALICEY PAUL 11 1/4 406 PULTCLINE

TRINITY CHARGE--THE UNITED CHURCH OF CHRIST
Ralph C. Link, Pastor
Christ Church, Junction 9:00 A.M.
Trinity Church, New Bloomfield 10:30 A.M.

THE ORDER OF WORSHIP April 25, 1971

The Organ Prelude
*The Hymn of Praise # 7, verses 1, 2, 3, 6
*The Call to Worship
*The Prayer of Confession (Unison)
Help thy people, our Father, to be truly penitent, empower us to overcome all our temptations, enable us faithfully to live according to thy will, and create within us a growing likeness to Jesus Christ our Lord. Forgive us, O Lord, and give us grace to follow the Master more steadfastly. Amen.
*The Kyrie
*The Assurance of Pardon
The Scripture---Luke 19:1-10
*The Gloria Patri
Anthem (Trinity)
Pastoral Prayer
Announcements
The Receiving of Tithes and Offerings
*The Doxology
*The Offering Prayer and Lord's Prayer
The Hymn of Meditation 217
The Sermon---"Little In Size; But Big In Action."
The Sermon Prayer
*The Hymn of Response 272
*The Benediction
*The Threecold Amen
*The Postlude

*Congregation Stands

GENERAL ANNOUNCEMENTS

Next Sunday May 2nd the time of worship will change for each church. Trinity will worship at 9:00 A.M. and Christ Church will worship at 10:30 A.M. Please make a note of this.

The annual meeting of the Mercersburg Assoc. will be held at the First United Church of Christ in Carlisle. At least one delegate from each church is needed. If you can attend please see the Pastor for details.

TRINITY CHURCH ANNOUNCEMENTS

St. Bernard's Parish Council Women are having a social meeting on Drug Abuse on Monday April 26th at 8:00 P.M. in the church. All women of New Bloomfield are invited.

Mrs. Eda M. Campbell completed her earthly life on Friday April 23rd. The funeral will be held at the David Myers Funeral Home in Newport on Tues. April 27th at 2:00 P.M.

A dedication service will be held next Sunday, of a gift given in memory of Stanley Hir by the Hair Company employees.

May 23rd will be the family night dinner of the Church. Keep this in mind.

The Tax Collector

Text: Luke 19; 1-10

One of my favorite Bible stories is the one we heard read as our Scripture this morning. It is a story that probably everyone knows fairly well. Shirley inquired as to what the sermon for today was to be and I told her it was to be about Zacchaeus. Then she ^{TOLD ME ABOUT} repeated a little song they sang in the Primary department when she was a teacher. I don't believe we could prevail upon Shirley to sing the song for us this morning so I'll just repeat it. Zacchaeus was a wee little man, a wee little man was he. He climbed up in the Sycamore tree, for the Lord he wanted to see. And as the Saviour passed that way, He looked up in the tree, and said, "Zacchaeus, you come down, for I'm going to your house today, For I'm going to your house today."

I THINK THE REASON THIS STORY IS SO WELL KNOWN IS BECAUSE IT IS SO PICTURESQUE. WE CAN ALMOST VISUALIZE THE ENTIRE SONG IN OUR MINDS EYE.

◀ This little song in essence tells the story with all the details involved. When we read the story as it is found in the Bible, the first thing we get to know is that Zacchaeus was a tax collector and that he was wealthy. Of all the people in Palestine the tax collectors were the most hated. At this time Palestine was a country that was occupied by the Romans. The tax collectors were under hire by the Romans and this in itself made them quislings and traitors. Those of us who can remember the second World War, can recall how the people who aided or helped the Nazi's in any way in the countries they occupied, ~~were~~ were treated rather badly. They were called quislings and were ostracized from everything. In Italy in some villages the women who fraternized with the German soldiers had their hair shaved off ^{CAREFULLY} by the other villagers and in this way everyone knew what they had done. ~~But~~ This is how a tax collector was received. He was looked down on by everyone. It is not too difficult to understand how Zacchaeus came to be wealthy either. The tax system lent itself to abuse. The Roman custom was to farm out the taxes. They assessed the district at a certain figure and then the right to collect the taxes in that district was given to the highest bidder. All they cared about was that the amount of taxes due at the end of the year came in. Whatever else the man collected was his concern. So since there were no newspapers,

or television, or radio, the people had no idea what their taxes were. And today
 JUST LISTEN TO THE LIST OF TAXES
 we think we have problems. There was a poll tax and this was paid merely for the
 privilege of existing. There was a ground tax which was one tenth of all grain
 grown. There was an income tax, ^{OF} one percent. A tax was payable for the use of the
 main roads, the harbours, the markets. A tax was payable on a cart and on each
 wheel of it and on the animal that drew it. And there were taxes on the purchase
 AND WE COMPLAIN?
 of certain things and import and export taxes. So you see the money was available
 if a fellow wanted to make it. And most of them did. So much so that they were
 barred from the Synagogue. This is the fellow Zacchaeus.

Zacchaeus we are told, was very short. He tried to look over the
 heads of the other people but he could not. Can you just imagine how the people
 used their height to block his view. If anyone knew he was trying to see, they
 probably stood on their tip toes to block his view. Thinking all the while this
 will get even with old Zacchaeus. So he climbed a tree to see Jesus. And surprise
 surprise as Gomer Pyle would say, Jesus stopped directly under the tree and looked
 directly up at him and informed him that He was going to stay at his house. The
 people murmured against Zacchaeus as they are prone to do. Look at that He is
 going to his house for dinner. Of all the nerve. What does old Zachy have that
 we don't? You know what I mean the typical raised eyebrows, and the questioning
 glances. But Zacchaeus paid them no mind. He promptly told Jesus that he was
 going to give half of his property to the poor and the other half he would use
 to reimburse anyone he had cheated. Not with mere interest, ^{MIND YOU} but four fold. Now
 according to Jewish law a fourfold restitution was imposed for one case only. In
 Exodus 21;37 we read, "If a man steals an ox or sheep and then slaughters ~~it~~ or
 sells it, he must pay five oxen for the ox, four sheep for the sheep." Roman law
 demanded it of all convicted thieves. So you see Zacchaeus was being most gen-
 erous.

Now when we look at the motives of this man and the wonderful
 thing that has happened to him, we can pinpoint very clearly several things.
 First we see the curiosity of Zacchaeus. He wanted to see Jesus close up. He didn't
 want to see Him from afar. He wasn't content to merely be a person in the
 back row looking on. He wanted to be up front. This isn't too far removed from

most of us. We like to be up front to see a celebrity. When the political candidates ~~were~~ appear~~ed~~ all over the country people flock~~ed~~ to ~~the~~ them wherever they appear~~ed~~. Whenever the Governor or a senator comes to town everyone turns out to get a glimpse of him. In this respect Jesus was a celebrity. His fame had preceeded Him. People were talking about Him and what He could do. So naturally all someone had to do was to say that He was going to make an appearance and the crowd was there when He arrived. The old saying is, "Curiosity killed the cat, but satisfaction brought it back." And how often the curiosity that each of us possesses can serve as a worthwhile tool for us. We need a certain amount of curiosity in our lives. Were it not for curiosity we would never venture much of anything. But we need to have the curiosity of Zacchaeus. We need to want to see this Christ for ourselves. We need to want to meet Him personally, and not just take someone else's word for it. Were each of us to do this religion would probably take an ~~ABC-1PER~~ upswing in the world.

Then Zacchaeus had confidence. He was certain that if he could get ~~in~~ front that he would see Jesus. He had to have confidence to turn up at a large gathering of people. Since he was a tax collector he could expect to perhaps get roughed up a bit by the mob. But he confidently walked among them not much frightened by the ever present danger. He was there to see Jesus and his confidence of seeing Him overcame all the worries of bodily harm. This too is what we need. The confidence that we can see Jesus. We can meet Him and talk to Him today, just as Zacchaeus did in the past. The only difference being that we cannot do it as we would talk to another person. We ^{MUST} do it through prayer and meditation. And our prayers will be answered, but we must have the patience and the desire to let the Lord answer them in His way and not just how we want it done. This requires a certain amount of confidence on our part. But it comes to us if we learn to have patience.

And then Zacchaeus had courage. Think of the courage it took to come down from the branches of that tree and to publicly state that he was going to make amends for what he had done in the past. The Scripture tells us that, "They all complained when they saw what was happening." ~~This could lead to activ-~~

But Zacchaeus was not to be dissuaded from his purpose. He had made the move to gain respectability and he was going to stick by it. This requires courage. Much more courage than most people possess. This is the type of courage a Christian should have. The ability to say, "I'm wrong, I have made a mistake, or I have been living wrongly," and then to turn around and change our ways and our lives. This is what we should do, but for the most part we are too reluctant to do this for fear we will make a spectacle of ourselves, or we are concerned what our friends and neighbors will think. If we are supposed to be Christians and the moment arrives for us to assert ourselves, then by all means we should do so. We should care less what people think and more what Christ would have us do. If the time comes that we need to admit we are wrong then we should be man or woman enough to do so. This is the courage Zacchaeus possessed. This is the courage Jesus possessed.

If a man as notorious as Zacchaeus could suddenly acquire the curiosity to see Jesus, and the confidence to face him, and the courage to promise to change his life, then why shouldn't we who have the privilege of being Christians almost all of our lives do the same? No matter how much we want to fight it we can't. Jesus stands before each of us daily and confronts us as he did Zacchaeus. "I must stay at your house today," is the command. Our reply is between Jesus and us. No one will hear what it is we answer. But what will our reply be? Will we change for the better? Will we make restitution to those we have hurt or harmed? Will we be as Zacchaeus little in size, but big in action? May God grant that each of our lives may ~~hardly~~ have the same end result as that of Zacchaeus. Let us pray.